

Figure 1

A vocal duet was rendered by Mrs. Maybell Moulton and Mr. Frank Eperson, accompanied by Mrs. Vera L. Rashard. *In A Pilgrims*
An original poem was given by Mrs. Jane Hatch Turner.

SAVE WITH SAFETY at
The Rexall DRUG STORE

HUSBAND <u>Joseph Stacey MURDOCK</u> Born <u>26 June 1822</u> Place <u>Hamilton, Madison, N-Yk</u> Chr. _____ Place _____ Marr. <u>25 June 1849</u> Place <u>SLC - S-LK Utah</u> Died <u>15 Feb 1899</u> Place <u>Heber Utah</u> Bur. _____ Place _____ HUSBAND'S FATHER <u>Joseph MURDOCK</u> HUSBAND'S MOTHER <u>Sally STACY</u> HUSBAND'S OTHER WIVES _____						Husband <u>Joseph Stacey MURDOCK 1822</u> Wife <u>Pernetta (S)</u> Ward Examiners: 1. _____ 2. _____ Stake or Mission _____ NAME & ADDRESS OF PERSON SUBMITTING SHEET _____ RELATION OF ABOVE TO HUSBAND _____ RELATION OF ABOVE TO WIFE _____ FOUR GENERATION SHEETS FOR FILING ONLY YES <input type="checkbox"/> NO <input type="checkbox"/> DATE SUBMITTED TO GENEALOGICAL SOCIETY _____																																																																																																																																															
WIFE (S) <u>Pernetta (Indian)</u> Born <u>1842</u> Place _____ Chr. _____ Place _____ Died <u>18 Nov 1889 (abt 43)</u> Place <u>Heber City</u> Bur. _____ Place _____ WIFE'S FATHER _____ WIFE'S MOTHER _____ WIFE'S OTHER HUSBANDS _____						LDS ORDINANCE DATA <table border="1"> <thead> <tr> <th>BAPTIZED (Date)</th> <th>ENDOWED (Date)</th> <th>SEALED (Date and Temple) WIFE TO HUSBAND</th> </tr> </thead> <tbody> <tr> <td>HUSBAND 16 Apr 1836</td> <td>21 Jan 1846</td> <td>25 June 1859 ^{EH}</td> </tr> <tr> <td>WIFE 15 Mar 1857</td> <td>25 Jun 1859</td> <td>SEALED (Date and Temple) CHILDREN TO PARENTS</td> </tr> </tbody> </table>						BAPTIZED (Date)	ENDOWED (Date)	SEALED (Date and Temple) WIFE TO HUSBAND	HUSBAND 16 Apr 1836	21 Jan 1846	25 June 1859 ^{EH}	WIFE 15 Mar 1857	25 Jun 1859	SEALED (Date and Temple) CHILDREN TO PARENTS																																																																																																																																	
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SOURCES OF INFORMATION Heber Branch Records (1860-1877 Film # 6334) Film # 6335-1, Film # 1131 Pt 270 Lyle Lindsay, 880 N. Univ. Prave Ut. Nottie Murdock Box #158 Midway Utah Temple Index Bureau ©1972 The Genealogical Society of The Church of Jesus Christ of Latter-day Saints, Inc.						OTHER MARRIAGES #4 Md (2) Bertha JEFFS #5 Md (2) Catherine Pearl SABEY wid - time only 28 June 1943																																																																																																																																															
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JOSEPH STACY MURDOCK



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Joseph S. Murdock, first bishop in Heber, lived a most interesting and active life. He was born June 26, 1822, at Hamilton, Madison County, New York, and it was here that his father's family embraced Mormonism in 1836.

Some time after this the family started for the body of the Church, which at that time was located at Nauvoo, Illinois. By this time young Murdock was about 20 years of age. Before starting out with his father and other members of the family, he concluded he would marry. Miss Eunice Sweet was a noble young lady, who also believed in the new religion, and he proposed to her and they were married just prior to starting on their journey for Nauvoo, where they arrived in 1842, and met the Prophet Joseph Smith. Old father Murdock turned all his property over to the Church and in return received his "inheritance in Zion," under the direction of the prophet.

Young Murdock became well acquainted with Joseph and Hyrum, often sitting under their teachings.

On March 21, 1843, he received his patriarchal blessing under the hands of Hyrum Smith. Among other things he was promised that he should have a numerous posterity, a very peculiar promise, since the young man had been married a number of years and his wife had, as yet, borne

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no children. In 1843 the young man was ordained a Seventy under the direction of the Prophet Joseph.

At the expulsion of the saints from Nauvoo, he, with his wife, mother, sister and two brothers, started for the Rocky Mountains, the father having died previous to the expulsion from the city. While the body of the Church was on the banks of the Missouri River, word came for 500 able-bodied men to go and fight the nation's battles with Mexico. Like a true patriot, Mr. Murdock turned his charge over to the care of one of his younger brothers, a mere lad, and volunteered his services to the country. Being an excellent hand with cattle, however, he was excused from military life and placed in charge of the cattle of those who joined the Mormon Battalion. He continued the journey across the plains, arriving in Salt Lake Valley on September 22, 1847, when the new home of the saints was less than two months old.

In 1849 he was called by President Brigham Young to go back to Green River and assist the saints who were coming to Zion. The year 1852 came, and still Mr. Murdock was childless. But in the fall of 1852 the young man took a second wife. His wife Eunice gave her husband the hand of Miss Eliza Clark, by whom he had two children. He married again, this time taking two wives, Jane Sharp and Elizabeth Hunter, and in 1858 he married Pernetta Murdock, an Indian girl.

In 1856, President Young called him to take his family and assist in settling Carson Valley. When word reached President Young, in 1857, that Johnston's army was on its way to Utah, the Carson Valley settlers were called back to Salt Lake City. In the fall of that year he took his family and located in American Fork.

On November 15, 1860, he was ordained a bishop under the hands of Brigham Young and sent to preside over the people who were locating Wasatch County, and, therefore, was first bishop of Heber. While acting in that capacity he served one term as representative of the county in the territorial legislature. In 1867 he, with others, was called to settle St. Joe on the Muddy Nevada. He remained there three years when he was released by President Young to return home to Provo Valley. While on

his way home he secured a contract from the government for carrying the mail from Provo to Echo, via Provo Canyon, and continued in this business for a number of years. He was a pioneer in every sense of the word, always engaged in building up new country and making peace with the Indians. He had a magnetic influence over the redmen, who would always listen to him.

In 1889 he was arraigned before Judge Blackburn at Provo for infringement of the Edmunds-Tucker law. His first wife had died years before, and he was advised to marry one of his plural wives and repudiate the others. He was a firm believer in the principle of "plural marriage," and obeyed the principle feeling from the depths of his heart it was of God, and no man could persuade him to repudiate any of his wives. They had been true to him, and he could not go back on the sacred promises he made with them in the days of their youth. He was sentenced to a term of one month in the territorial penitentiary for unlawful cohabitation. The aged gentleman by this time had fully convinced the judge of his honesty. Committal papers were handed him and he was allowed to go from the courtroom unattended by guard. He went back home to visit his family, then went down to Salt Lake and presented his own committal papers at the penitentiary, was taken in, and served out his sentence of one month.

In the days of the Black Hawk troubles, Mr. Murdock took a leading hand in settling the Indian uprisings of those days. When Wasatch Stake was organized he was made president of the High Council, which position he held at the time of his death. He always manifested implicit confidence in Mormonism, even to the hour of his death. He was the husband of five wives, the father of 32 children, and he had 137 grandchildren and six great-grandchildren, a total posterity of 175, so he lived to see the words of Patriarch Hyrum Smith fulfilled to the very letter.

ELIZABETH HUNTER MURDOCK

Elizabeth Hunter Murdock, wife of Joseph Stacy Murdock was born on April 17, 1839, in Clarkman, Clackmannshire, Scot-



land, the third daughter of Robert and Agnes Hunter. The parents enjoyed a happy life, except for a difference in their religious views. When the Mormon missionaries preached the gospel to Agnes, she accepted it, but was rejected by her family, particularly two brothers who were Methodist ministers. This viewpoint on the part of the brothers intrigued Robert, and he investigated the Church and joined, uniting the family religiously.

Desiring to come to Zion, the Hunter family began saving and planning. Agnes and her children came first, leaving Robert behind to dispose of the home and store. They sailed on September 4, 1850, from Liverpool, traveling to New Orleans, and from there to St. Louis. They settled in a little mining town of Gravies to wait for their husband and father. But within a year, Agnes died, leaving the four children, ages 16 to 6, all alone. Their uncle, Adam Hunter, soon arrived from Scotland, only to bring word of the illness and death of the father. One of the girls went to Utah with her Uncle Adam, and the others later came with David Love, who married the oldest of the girls. During the trip across the plains, Elizabeth had to watch over her little brother, Jimmy, and care for the family cow. She walked the entire distance to Utah barefoot. They arrived in Salt Lake on August 15, 1852.

Elizabeth found work in a number of the homes of the saints, and also renewed a friendship with a girl friend from Scotland, Jane Sharp. She and Jane were married to Joseph Murdock on June 11, 1854. With her husband and his wives, Jane went to Carson, Nevada, on a colonizing mission for the Church, and then, with the threat of Johnston's army in Utah, they returned the next year and settled in Amer-

ican Fork. The families prospered here for four years, and in 1860 Elizabeth went with her husband to Heber, where he was called as bishop. They later went to southern Nevada on what was called the "muddy mission," to help settle Dixie and start raising cotton.

Elizabeth and her family had a difficult time in the "Muddy" area. The land was hard and untillable, and the food was coarse and tasteless. They thought they were in Utah, but when it was learned the land was in Nevada, and when Arizona also tried to claim the land, the settlers were instructed by President Brigham Young to settle elsewhere. Elizabeth returned to Heber, where she lived among family and friends for the rest of her life. She was always active in the Church, and the Relief Society was her special joy. She served in every ward capacity and was in the presidency of the Stake Relief Society, traveling by carriage and buggy to visit all the wards.

At 75, Elizabeth broke her leg and the doctors told her she would never walk again, but she mustered up determination and, with the help of a crutch, was able to walk everywhere. Her love of cooking and of books kept her busy throughout her life. In her declining years she sold her home and built an apartment on the side of her daughter Anne's home, where she happily lived until her ninety-sixth year, dying at home on June 11, 1935.

JANE SHARP MURDOCK

In Scotland "a wee bonnie lassie," Jane Sharp was born to Nathaniel and Cecelia Sharp on April 13, 1838, in a small town called Sterling.

The father worked in the mines. The miners lived in apartments furnished by the mine owners. The Sharp family and the Hunter family lived across the hall from each other and Jane Sharp and Elizabeth Hunter became fast friends. This friendship lasted all the days of their lives.

After some years, Nathaniel Sharp contracted miner's consumption and passed away after a long and painful illness, leaving his wife and children alone. She later married Gibson Condie. The Hunter family and the Cecelia Sharp Condie family left their native land to come to Zion after ac-

cepting the gospel. They endured many hardships and settled in the barren valley of Great Salt Lake.

Brigham Young was at that time managing what was called the Church pastures, which had been moved from Davis County to Salt Lake County.

Joseph Stacy Murdock, a great friend and admirer of Brigham Young, arrived in Salt Lake Valley on September 22, 1847, and was given employment at the Church pastures and dairy farm.

At this time polygamy was being practiced among the Latter-day Saints, so Jane Sharp and Elizabeth Hunter became the wives of Joseph Stacy Murdock on June 11, 1854. Jane Sharp Murdock was the mother of nine fine children, six boys and three girls. She lived most of her life in Heber City. Jane Murdock had a loom and spent many an hour weaving carpets, sewing rug rugs and coloring them to make the carpets prettier.

She knitted socks and gloves for her family of boys, sewing everything by hand. She also found time to help with the poor and assisted in the Relief Society whenever help was needed. Jane traveled much to carry cookies, bread, jelly or some tasty bite to old folks or the sick or as birthday surprises. Jane spent many nights helping to care for the sick or little children, or to baby-sit, for free, to help a tired mother.

She loved to go to meetings, parties or anywhere to visit or have a little recreation. She usually had good health.

The children of Joseph Stacy and Jane Sharp were: David Nathaniel, Nymphus Hyrum, Willard Milton, William Henry, Stanley Gibson, Margaret Ellen, Sarah Jane and Royal Stacy. Cecilia died as a child.

ELIZA CLARK MURDOCK

Eliza Clark Murdock, wife of Joseph Stacy Murdock, was born May 17, 1830, in Herefordshire, England, daughter of Thomas Henry and Charlotte Gailey Clark. Her father, a farmer, had a large family, and all had to work hard.

Thomas Clark, her father, was an elder in the Church of the United Brethren, but when Wilford Woodruff spoke to the

group as a body, the congregation joined the LDS Church. The Clark family later emigrated to America, traveling six weeks on a sailing vessel and then going to Nauvoo. As a girl, Eliza remembered selling eggs at the Mansion House for a dozen.

From Nauvoo, Eliza went to fill a mission in England. After her return the family moved to Grantsville. It was here that Joseph S. Murdock, her husband, was born. Eliza was born February 2, 1852, in the Salt Lake Valley. She proved to be a good mother and in her backing up the things to do.

She desired to have a home and always kept a few sheep, which she milked. At April and October meetings she had some money to attend the meetings in

She died on April 4, 1935. Her husband said of her: "Girls, I wish you were like your grandmother. She was a good mother, never once in our lives did she do anything to cause me any trouble. She had a big family, but she always had a good mother, and was a good mother."

To the members of the Church, this is a fitting summation and

PERNETTA MURDOCK

Pernetta Murdock, wife of Joseph Stacy Murdock, was born in England. Murdock home as a child. Eliza, Eunice, and by a strange chance became one of the

The girl, an Indian, was taken in a raid by Porter Rockwell, who was also a boy from their lives. Rockwell was about taking the two girls, his first wife, Eunice, and her children. Murdock agreed for her to rear, giving Porter Rockwell two yoke of oxen for them.

Eunice took the youngsters to her heart, and particularly was fond of the girl, giving

HEBER BIOGRAPHIES

ing her every advantage of education and training. The exact time of her birth is not known, but it is assumed to be about 1842. The girl was taught to be a splendid housekeeper and excellent cook. As she grew to young womanhood she caught the eye of an unscrupulous man, and he persisted in his attention to her. Joseph S. Murdock worried that the man would entice the girl away and then abandon her, so he went to Salt Lake and presented the problem to President Brigham Young. He received a startling answer when President Young told him that he should marry the girl himself. He resisted, indicating she was like a daughter to him, but President Young blessed him and said it was the thing to do. The turn of events caused some difficulty at home, but with faith and prayer they made plans for the marriage, which was performed June 25, 1859, in the Endowment House in Salt Lake City. The other wives welcomed her into the family relationship and treated her very kindly. Before her husband's death she bore him five children, one of whom died in infancy.

Nettie, as she was known, traveled with her husband to the "Muddy Mission," and also to Heber and the mission call in Dixie. She returned to Heber to rear her children and was always very proud of them. She was a thrifty woman, and would earn extra money by washing, cleaning or helping others. She also earned a little extra money from the sale of hops. She was an excellent cook, and many remember her particularly for her groundcherry pies.

Nettie died in November, 1887, a very young woman. She was known to have lived a good life, though a very hard one. Those in the family agree that had she lived she could have been proud of her children and her many grandchildren.

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Historical
Society & get
photo of Chief
of Indian Wars
Black Hawk
page

THE BLACK HAWK WAR 1865-1868

The worst outbreak in Utah was without doubt, the Black Hawk War. It began in 1865 and lasted over three years.

The main cause back of the conflict was the usurping of the Red Men's hunting grounds by the white settlers. Under the best condition, the problem of supplying food was difficult for the natives. This problem was greatly increased when the settlers took the land.

The Black Hawk War had its beginning in Sanpete County. Hungry Indians in that part of the country occasionally killed straying cattle. They felt they had a right to them to sustain their lives. But the white men looked upon these acts as savage thievery of their private property, and posted notices to the effect that if the Indians didn't stop their stealing, they would be chastised.

The Indians being extremely superstitious, had a horror of seeing a man write any notice on paper and post it up conspicuously; they said the Mormons made "bad medicine" write letters to the devil and Indian die." The Indians had sickness in their camp and a number of them died. They felt the whites were responsible; therefore, they threatened to burn their homes and steal their livestock. However Bishop Moffitt and many of the settlers didn't believe they would do it.

On the 9th of April, 1865, a number of men and boys were assembled on the square of the City of Manti, when a number of Indians rode up. Among them was Og-a Vorum, a sub-chief and right hand man of Black Hawk. John Lowry, who was also on horseback, took this opportunity of reminding the Indians to cease stealing their animals or they would be punished. Og-a Vorum was sullen and defiant and talked back vigorously. It was said he drew an arrow and quickly adjusted it in his bow-string and pointed it at the man who was talking to him. Lowry was aroused by the insult and enraged at the act. The hot-blooded Indian was quickly seized, jerked off his horse and given a thrashing. No one interfered. Indian Joe quickly jumped on his horse and rode to the Indian's camp to notify his people of what had taken place. The Indians felt that they now had sufficient cause to declare open hostilities upon the whites.



BLACK HAWK

Chief Black Hawk

"We appreciate your report, Linda," the teacher remarked.

"Now, students, the last Indian chief that we shall discuss was named Black Hawk. Carlos has been assigned to report on him, and so we shall have his report now."

"I suppose," Carlos began, "that Chief Black Hawk is best known in

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Utah history as the Ute chief who led his warriors in nearly every raid or battle against the settlers during the Black Hawk War (1865-1867).

"He was tall and stately, a real chief in appearance. He was a fearless warrior, with the ability to make decisions quickly. His commanding appearance drew strong men to him. Writers claim that few trained generals have had greater influence over their men than Black Hawk had over his.

"On June 11, 1866, Black Hawk was wounded in battle. Knowing that he was going to die, he visited every town from Cedar City to Payson to make peace with the white men in order that he might meet the 'Great Spirit' after death," Carlos concluded.

Mr. Madsen then announced, "Class members, this concludes the portion of our story which deals directly with the manners and customs of the Utah Indians. We shall now learn the principal things that have happened to them since the coming of the Utah pioneers."

Picts of
Chief Tally
" Coallan
" Arepere

for Monument
Book
Jos Stacey
Mundak



CHIEF TABBY

peace if we would kill a man in Sanpete County named Sloan. Of course, we could not agree to this, and after more talk, Tabby agreed to take the cattle and make peace as far as he was concerned.

"That evening it was my turn to stand guard and the Indians began to shout and yell as they stood around their campfire, and they all seemed to be very much excited. I reported to Captain Wall that they surely intended to kill us. When Tabby heard the noise he went to their campfire and said 'What's the matter with you Indians? You know I have made peace with the Mormons. Stop your shouting.'

"Tabby told us in going home to keep right in the wagon road and go as quickly as possible as he was afraid his Indians might shoot us as he could hardly restrain them."

When Captain Wall and his company returned home after 12 days, they found an alarmed and anxious community. Because of the long absence a search party had been organized and was ready to leave. Their anxiety had been heightened when one of the company's horses returned to Heber with a bullet wound, and they supposed that the owner, John Acomb, had either been killed or wounded.

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INDIAN PEACE TREATY — NO. 254



June 15, 1873 Brigham Young called Albert K. Thurber and George W. Dean, Indian interpreters, Wm. B. Pace, William Jex and others to explore Grass Valley for settlement and to make peace with the Indians. Chief Tabioonah accompanied the party and acted as guide and peacemaker. They camped near Fish Lake June 22nd where they explained their mission to a group of Indian braves led by Chief Pah-ga-ne-ap. The Indians from the surrounding territory met at Cedar Grove July 1, 1873 where the chiefs pledged peace with a handshake. This pledge was never broken.

Sevier County, Utah

In the early 70's, Pres. Brigham Young proposed that an Indian guide Tabioonah be selected to take an exploring party into Grass Valley and the Fish Lake country. He was a very intelligent Indian and his influence was used to make peace between the white settlers and the Indians. Quoting from the journal of George W. Bean "It was decided to call upon Bishop Albert King Thurber, Judge George W. Bean, Gen. Wm. B. Pace and others to make ready by the 15th of June to start out, equipped for a 20 day trip. Their duty was to talk peace and forgiveness for all past sins and to carefully note the country, its facilities, distances, and everything of value to white or red man, or to beast. Thus instructed, our party got underway by the way of Spanish Fork Canyon with General William B. Pace and son Byron, A. D. Thurber and son Albert, George W. Bean and son Pam, Abraham Halliday, Charles Crawford, Warren Follett, George Evans and two vehicles from Provo, with William Jex, William Robertson, besides Bishop Thurber and one vehicle from Spanish Fork with the Indian guide and peacemaker.

June 22, 1873 we struck out into the mountains on horseback for Fish Lake. We camped that night at Cold Springs, later named Brimhall Springs, in a frosty little valley across the head of Grass Valley, over the rim of the basin to Fish Lake. It took less than ten minutes for a few of us to secure fish enough for our supper and breakfast. We sent Tabioonah to bring in some Indians we had seen disappearing in the distance, a few miles back. About dusk, as we

MONUMENTS ERECTED BY D. U. P.

were at supper, Tabioonah brought into camp with an old Chief at their head, who very times around our little camp, shouting and threatening manner. We remained calm and the old Chief, Pah-ga-ne-ap, or "Fish Lake" he was one of the hardest looking creatures felt his importance at first, but when his settled down and seemed friendly toward us, all present in a circle and proceeded to converse. I first stated as best I could, President Y before we left, and described the wisdom leaders, and their great desire to benefit spirit towards the remnants of the first inh

"Next morning the Old Fish Captain go with us to introduce us to his comrades with a view to future settlement. He was quiet and we had no extra horse, but he said he than miss our company. Passing down the or twelve miles, we camped on Pine Creek.

"Continuing north we reached the appointment at 5 p.m. July 1st and in the storm. Between fifty and one hundred Indians gathered at Cedar Grove and we repeated unto them all the promises considered, and found that it was all preparations, as the news of our mission had been spread to the Indians. As our company rode our way that beautiful Cedar Grove, made more beautiful by snow still falling like white feathers from the sky. The Indians had a big sagebrush fire and were as far as it could reach from tree to tree as we missionaries. The squaws and papooses gathered at Cedar Grove near the spring, and only the Chiefs, and the Indians in council. The business was quickly carried out of the plan. I did repeat to them that we are Brothers, that the Great Spirit Shin-ob is our Father, and wants us to live in peace and help each other. 'Wi-no' meaning good, and the Chiefs made a significant handshake with us. They never forgot later these Grass Valley Indians and the President made frequent visits to our home in Richfield.

On August 22, 1959, a monument to the Indian treaty signed in 1873 between the Indian area and representatives of Brigham Young was dedicated. It is located on highway 20 near Koosharem. Sevier County President of D. U. P. Iva C. Sorenson, had charge of the marker.



Photo — courtesy Utah State Historical Society
Walker and Arapene, Ute Indian chiefs



CHIEF TABBY



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